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ARCADIAN RELIGION. — In a very interesting article, "In Arkadia" (Cath. Univ. Bull., vol. vi. 1900, pp. 525-541), Mr. Daniel Quinn writes of the ancient and modern characteristics of this region of the Peloponnesus. The following passage (p. 539) is worth reproducing here: "The Arkadian of to-day, like his ancestors, is religious, — more religious than good. He delights in feasts, and in the 'panegyrics,' or occasions of dancing, singing, and eating, that accompany church celebrations. Every mountain-top is crowned with a chapel, and has its analogous feast-day, when all the inhabitants of the village to which the mountain belongs ascend to the little plateau round the chapel, many of them dressed in mountain costumes of kilt and fez, where they first hear Mass, and then amuse themselves in lively songs and vigorous dances, and in feastings, in which roast lamb and resined wine play the chief rôle. It is also common to build chapels near springs of cool water. These latter chapels are often sacred to the Madonna, under the title of *Zoodochos pege*, or 'the Fountain that contains the Life-Giver,' referring to the Blessed Virgin as Mother of God, while the chapels on mountain-tops are usually dedicated to the prophet Elias or to the Ascension of Our Lord." An excessively modern element in this environment reveals itself in the practice the natives have of killing and catching the beautiful speckled trout of the mountain torrents by exploding dynamite. How the old lingers on may be judged from another fact that "even in the last century, the inhabitants rarely, and most of them never, visited those villages distant only a walk of two hours."

FOLK-LORE OF THE NUMBER SEVEN. — In a paper read before the German Anthropological Society at Halle in September, 1900, on "Die Siebenzahl im Geistesleben der Völker" (Corrbl., xxxi. pp. 96-98), Dr. von Andrian traces "the evil seven" of German folk-lore back to the "seven evil spirits" of the ancient Babylonians. According to Dr. von Andrian these people had "the cult of seven" more highly developed than any other so far known, and it is from them that "seven-lore" has traveled into all parts of Europe and into many regions of Asia and Africa. The Babylonians had: Seven planets, seven star-pairs, seven regions of the world, seven rivers, seven winds, seven mountains and seas (about Aralu), seven gates of the lower world, seven tones, the seven-headed cosmic snake, the seven-day week, etc. The "cult of seven" appears to be weakest nowadays among the North and South Slavs, the Roumanians, the modern Greeks, and the Albanians. Probably the author sees more Babylonian influence in this matter than has really been at work.

TREES STRUCK BY LIGHTNING. — In connection with the Kentucky belief that "locust trees are more often struck by lightning than any others," reference may be made to the discussion of this subject by Karl Müllenhoff in his "Die Natur im Volksmunde" (Berlin, 1898). Says the author (p. 71): "The old popular idea that the lightning had a predilection for certain trees has quite recently been confirmed by careful observations. The statistics of eleven years in Lippe show that, although seven

tenths of the forest in that region consists of beeches, oaks were struck fifty-six times, firs and pines twenty-four times, and beeches not once. . . . Next to the oak, in frequency of suffering from lightning strokes, comes the poplar, — statistics of recent date concerning the territory about Moscow indicating that over half the trees struck by lightning were poplars. From time immemorial these trees have been planted around the farms as natural lightning-conductors." So Müllenhoff considers that the old German saying has justified itself :—

Vor den Eichen sollst du weichen,
Vor den Fichten sollst du flüchten,
Doch die Buchen sollst du suchen.

ZAHORIS. — Appendix F (pp. 367–372) of Prof. W. F. Barrett's elaborate study of the "Divining Rod," which occupies the chief part of the "Proceedings of the Society for Psychical Research" for October, 1900, gives a brief account of the Zahoris, or lynx-eyed clairvoyants, of the sixteenth, seventeenth, and eighteenth centuries in Spain, who were believed to be able "to see things, although hidden in the bowels of the earth, if not covered with blue cloth." They were said to be born on Good Friday, and, according to some writers, "were accustomed to restrict this faculty of seeing to certain days, the third and sixth day of the week, which is a token of a secret pact [with Satan]." Besides being able to see corpses through the sarcophagi inclosing them, to see through clothes, flesh, and bones into the secretest parts of the human body, they also detected "veins of water and treasures of metal," hidden underground to a depth of twenty pike-handles, or, some say, to the extent of thirty to forty fathoms. According to Professor Barrett: "The word 'Zahori' is really from the Arabic, meaning 'clear,' 'enlightened;' it was, in fact, equivalent to the term, 'clairvoyant,' as that word is now used. The same root occurs in Hebrew, and is the origin of the title 'Zohar,' the famous Bible of the Kabbalists." It is rather curious that apparently the earliest account of the "Zahoris" is contained in the section *De Anima*, lib. ii., speculatio ii. (pp. 300, 301), of a book published in the city of Mexico in 1557, the *Phisica Speculatio* of Alphonsus (Gutierrez) à Vera Cruce, which work was reprinted in Salamanca in 1559 (copies of both works appear to be in the British Museum). This fact further enhances the importance of Mexico as a fountain of literature and printing during the sixteenth and seventeenth centuries.

CHRISTMAS IN FRENCH-CANADA. — In "North American Notes and Queries" (vol. i. pp. 169–178) for December, 1900, there is an interesting account of "A French-Canadian Christmas" by Mr. E. T. D. Chambers. Both Christmas and New Year's are largely children's festivals, and as such have appealed to the poets and story-tellers of the land. Says the author (p. 177): "Many French-Canadian children are taught the pretty fiction that the Christmas gifts that greet them when they awaken on Christmas morning are sent them by the Little Jesus, and Fréchette, the